1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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The idea is that the strangers are not to kill him because he is so big, and there is an allusion to someone who is so tall that his head is in the clouds. I was unable to get any information on the allusion.

MEDICAL MAGIC

As has already been shown, there is medicine without magic, which, however, is an accompaniment of a spell and rite of some medical practice. The following magic was made for a woman who had been ill after giving birth to a dead child. The magician was a woman.

She takes two small stones from the beach at the hamlet of Pencil, where in the origin myth of Tsenabonpil the pig was baked. The stones are supposed to come from the original *liga* in which the pig was cooked. The magician puts the two stones in her own *liga*, and when they are hot she lifts them out with bamboo sticks and mutters over them:

Jă slorka tsenănis Murri
Jă slorka tsenănis bol Murri
Jă slorka tsenănis kapun Murri.

I cook the spirit of Murri
I cook the spirit pig of Murri
I cook the spirit phalanger of Murri.

Then she puts the stones in her house, and later on another day takes them out, and waving them in the air near the sick woman says the following:

Jălu i bol anis
Jălu i kamkam anis
Jălu i tsitsi anis.

I catch the spirit pig
I catch the spirit opossum
I catch the spirit snake.

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Now she puts the stones in an empty coconut shell and says:

Nämbeseiin la la la la la la la
Nämbeseiin la la la la la la la

(repeated several times).

Tide catch them (stones) go go go go go go go.
(Freely, the sea and tide will carry you out.)

Murri, the name used in the beginning of the spell, is the name of a man of the Palila clan. It is thought that the *tsinanis* or spirit of this clan is inside of the sick woman and causing her illness. The evidence of this is her swollen eyes. The *tsinanis* of her own clan would not be inside of her, for the latter is friendly and would not harm her. But the *tsinanis* of another clan may be an enemy to her. (The Palila clan and the clan of the sick woman, Sinpop, are both of the same moiety.) The spell is designed to drive out the *tsinanis* from the ill woman.

MAGICAL STONE TO PROTECT HOUSE

One man has in his house a large heavy stone called *bäk*, which is also the word for taro. The stone is carefully hidden in a basket hanging on the wall. If a new house is made, the stone completely covered up is removed to the new house, and its removal is the occasion for a feast. The man who now has the stone inherited it from his father, who in turn received it from his father, and so on, always coming down in the paternal line. The original owner has given the stone the ability to attract food to the house and to thus keep away famine and want.

Another man has a similar stone in his house, which besides this function has also the power to cause anyone who steals food from the house to die. The thief's hair